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On the Word 'Educare.'

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ON THE WORD 'EDUCARE.'

It has been generally assumed that *educare* is a sort of doublet of *educere*, derived from the *dūc* stem appearing in *dux*, as the other is from the *dūc* stem of *ducere*. This derivation appears to be doubtful etymologically, and inconsistent with the meaning and use of the word in Latin.

It is no doubt possible enough that two cognate forms, *dūcare* and *dūcere*, should exist side by side, like *dīcare* and *dicere*. But it is hardly credible that there should be no distinction of meaning between them. Nor is there otherwise any trace of the existence of a word *dūcare*. It would be, to say the least, very singular if a verb *e-ducare* existed entirely by itself, without either the uncompounded *ducare* or any collateral compound. Such formations occur in groups, either where the simple verb exists (*dicare*: *abdicare*, *dedicare*, *indicare*, *praedicare*), or where it does not (*aggregare*, *congregare*, *segregare*). The one instance cited by Ducange of a mediaeval word *ducare* (= *guidare* vel *nutrire*) counts for nothing.

But further, the original sense of *educare* is quite certain. It meant to feed a child, and is equivalent to *nutrire*. Usage makes this perfectly clear; but we have also the express and precise definition of Varro given by Nonius: 'educit obstetrix, educat nutrix, instituit paedagogus, docet magister.' Its Plautine usage fully confirms this meaning. *Educata huius nutrimentis eloquentia*, says Cicero, *Orator* 42. The poets give the same testimony: so *educat imber*, Catullus lxii. 11; so *tractus uter plures lepores, uter educet apros*, Horace, *Epist.* I. xv. 22; so *totidem quos educat Ufens*, Virgil, *Aen.* X. 518. (Conington-Nettleship and Ladewig-Schafer-Deuticke are, I think, wrong here in suggesting that Sulmo and Ufens are the names of persons, not of places, and Mr. Page quite wrong in saying positively that they are.) *Educare* was a woman's function, not a man's. Even in its metaphorical extended meaning the verb is generally, if not always, attached to feminine substantives, as in Cicero, *Rep.* I. 8, 'neque enim hac nos patria lege genuit aut educavit ut nulla quasi alimenta expectaret a nobis,' and *de*

Oratore II. 356, 'ars dicendi habet hanc vim ut ea quae sunt orta iam in nobis et procreata educet atque confirmet.'

In view of these double considerations, I believe that *educare* is a verb formed from the verb *ēdo*. The root *-ēd* is found also as *-ēd*; the third person singular of *ēdo* is, with probability approaching to certainty, *ēst*, and not *ēst* (see Lindsay, *Latin Language*, p. 456). It may be objected that the form to be expected from this origin would be *edūcare*, not *edūcare*, like *mandūcare* from *mandere*. I cannot cite any precise parallel. But there is a whole class of verbs in *-icare* so formed (*fodicare* from *fodere*, *vellicare* from *vellere*, etc.) which are exactly analogous except for the vowel being *i* and not *ū*; and this difference may only mean, as with *proximus* and *proxumus*, *optimus* and *optumus*, a slight variation in customary pronunciation.

There is a further interesting point to be noticed. Augustine, *C.D.* IV. xi. 34, mentions an *Educa* as the Latin goddess of infant nutrition and expressly connects her with *esca* and hence with *ēdo*: 'in diva Educa escam praebeat.' This form of the name has been doubted. Varro *ap.* Non. 108, 15 gave it as *Edusa*, if we can rely on the MSS. of Nonius, all derived from one lost original. Elsewhere it appears as *Edula* or *Eduia*. Full particulars will be found in Pauly-Wissowa s.v. *Edusa*—the form which is there, on grounds which do not seem very decisive, chosen as preferable. In any case, the name is undoubtedly connected with *ēdo*, as the sister-goddess *Potina* is with *poto*. There seems no sufficient reason to doubt the existence of *Educa*, even if there were variants of the name.

But what were the vowel-quantities in *Educa*? There is no direct evidence. Through the kind offices of Professor Lindsay, I have ascertained from Mr. Vollmer that the material collected for the *Thesaurus* throws no fresh light on this point. It has generally been taken for granted, without much reflection, that the word is *Ēdūca*. It is just as likely (I think more so) that it is *Ēdūca*. Vollmer rightly observes that the words

aquiducus and *felliducus* are not properly analogous: in them, as in the coupled goddesses *Iterduca* and *Domiduca*, the derivation from the *-duc* stem is certain, and the long vowel highly probable, though here also there is no direct proof. But *Educa*, like *educare*, stands by itself. The close relation between the two words, in view of their meaning, is certain; and the argument for the

derivation of *educare* here proposed is, I think, thus materially strengthened.

I submit it for consideration and criticism. Should it be confirmed, it might possibly put some check on the popular fallacy, so tediously and endlessly reiterated by writers and speakers on educational matters, that 'education' means drawing out what is in the pupil. But that is, perhaps, too much to hope.

J. W. M.

NOTES

PYGMIES AND CRANES.

ἥντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρὸς,
αἶτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον δμβρον,
κλαγγὴ ταί γε πέτονται ἐπ' Ὀλκεανοῖο βοάων
ἀνδράσι Πυγμαλοῖσι φόνον καὶ κῆρα φέρονται.
Homer, *Iliad* III. 3-6.

ONCE some young men of the Cherokee set out to see what was in the world, and travelled south until they came to a tribe of very little people called Tsundige/wi, with very queer-shaped bodies, hardly tall enough to reach up to a man's knee, who had no houses, but lived in nests scooped in the sand and covered over with dried grass. The little fellows were so weak and puny that they could not fight at all, and were in constant terror from the wild geese and other birds that used to come in great flocks from the south to make war upon them. The travellers showed them how to make use of sticks for clubs, and the little men managed to drive them off. The Cherokees heard afterwards that for some time after their departure the little men successfully repulsed the attacks of birds, until a flock of sandhill cranes came. They were so tall that the little men couldn't reach up to strike them on the neck, and so at last the cranes killed them all.—Mooney, *Myths of the Cherokee*, Nineteenth Annual Report of the American Bureau of Ethnology, p. 325.

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ΠΑΡΑ ΠΟΔΑ AND EN ΠΟΣΙΝ.

(Soph. *Trach.* 196, Eur. *El.* 641).

IN *Trach.* 196, for τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων, read τὸ παρὰ

πόδ' οὖν . . . Each person in the crowd pressed as close to the speaker as he could in his desire to get the news 'hot from the wire.' Cf. *Phil.* 838 παρὰ πόδα (*extemplo*), Plato, *Soph.* 242a παρὰ πόδα μεταβαλὼν ἄνω καὶ κάτω. Sophocles is fond of such expressions as ἐν ποσί, πρὸς ποσί, παρὰ πόδα (denoting *res praesentes et instantes*). Cf. *O.T.* 130 τὸ πρὸς ποσί (identical in meaning with τὸ παρὰ πόδα here), and *Ant.* 1327 τὰν ποσὶν κακά. Even the genitive with παρὰ occurs sometimes, to denote *id quod praesens est*, as well as the dative (Pind. *P.* 3. 60 γρόντα τὸ παρ ποδός). Cf. Hesych. παρὰ τοῖς ποσί, παρὰ πόδας (εὐθέως, ἐγγύθεν), Eur. *Alc.* 739 τοῖν ποσὶν γὰρ οἰστέον κακόν (where the connective is put after the phrase, as in *Soph. Tr.* 196), *Hdt.* 3. 79 τὸν ἐν ποσὶ γινόμενον, Plato, *Theaet.* 174a τὰ δὲ ἐμπροσθεν αὐτοῦ καὶ παρὰ πόδας . . . περὶ τῶν παρὰ πόδας καὶ τῶν ἐν ὀφθαλμοῖς διαλέγεσθαι, *Rep.* 432d πρὸ ποδῶν, Pind. *O.* 1. 118 παρ ποδί, Luc. *Bis Acc.* 34 πρὸ τοῖν ποδοῖν, *Nigr.* 7 ἐπὶ τοῖς ἐν ποσίν, Xen. *An.* 4. 6. 9 τὰ πρὸ ποδῶν, Pind. *P.* 8. 32 τὸ δ' ἐν ποσί μοι τράχον, Sext. *Emp.* 361, Polyb. 8. 11. 12. Finally, in Eur. *El.* 641, read παρέσται δ' ἐν ποσίν (for the impossible ἐν πόσει).

The scribe had written τὸ γὰρ shortly before, and at the beginning of a verse (144). Moreover, the article with γὰρ in this position occurs very often in Sophocles. Cf. 695, 714, *El.* 4. 528, *O.T.* 598, 671, 1082, *O.C.* 1617, *Al.* 964. Add to these examples the occurrences of τί γάρ, ἃ γάρ, ποῖ γάρ, οὐ γάρ, ἦ γάρ, εἰ γάρ, and one sees how a scribe might mistake τοπαρ for τογαρ, especially as